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THE business management of THE UNITARIAN ADVANCE will hereafter be centered at the *Chicago Unitarian Headquarters,* the Rev. Ernest C. Smith acting as Treasurer of The Unitarian Advance Publishing Association. We believe that this arrangement will be a great advantage to the ongoing of our enterprise. Chicago is the natural home for such an organ of "progress in religion" as THE UNITARIAN ADVANCE has become, and we are glad to be related with the veritable heart of the historic "Western Unitarian Conference,"—which is of course no longer "western" at all: but vitally central to all comprehensive American development.

* * *

We have contracted with the Kable Bros. Co., of Mount Morris, Ill., the former printers of *"The Western Conference Unitarian,"* for the printing of our magazine, and our main office of publication will be at Mount Morris.

* * *

Hereafter our date of publication will be the 25th of the month prior to the date borne by each issue. This will necessitate an earlier date for going to press, but a corresponding promptness in presenting denominational news and comment.

* * *

As heretofore all *editorial correspondence,* contributions for publications, etc., should be sent to the Editor, Box 858, San Antonio, Texas. *News items* should be sent to the local news-editors of each Department,—Rev. A. H. Robinson, Newton Centre, Mass., for *New England;* Rev. Edgar S. Wiers, Montclair, N. J., for the *Middle States and Canada;* Rev. E. C. Smith, 105 S. Dearborn street, Chicago, for the *Western Conference,* and to the San Antonio office for the *Southern Conference.* All news matter must be received before the 10th of the month.

* * *

New subscriptions may be sent to any of our offices. Renewals should be made through the office designated in the notification of expiration. Discontinuances or changes of address should be made through the office of the Chicago Unitarian Headquarters, 105 S. Dearborn street.

THE PUBLISHERS.

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume IV SEPTEMBER, 1913 Number 1

PRESIDENT WILSON is surely putting his "ethical idealisms" stalwartly to the front in his dealings with the Mexican situation. Instead of taking the easy and conventional course which seemed the only way to Great Britain, France, and other "world-powers," namely, that of recognizing as *de facto* government the *regime* which happened to hold the reins of administration for the moment, President Wilson persistently declined to recognize the Huerta administration, solely on a high ethical ground:—that a civilized nation cannot afford to give countenance to a government established by an act of such sinister and depraved barbarism as was involved in the murder of Madero and his Vice-President. All theories of international deplomacy which insist on the expediency of recognizing *de facto* governments without question as to their moral warrants or legitimacies notwithstanding, the President of the world's avowed exponent of constitutional democracy and civic freedom insists that our national ideals demand a certain consistency in international comity, so far as the soil of the American continent is concerned, at any rate. We believe that the President is right. Modern times have not witnessed a more brazen crime of revolting barbarism and perfidy than was the putting away of Madero; and it would have been a crime for the nation which seeks to exemplify among American republics the ideals of constitutional righteousness and progressive civilization to have left unemphasized its abhorrence of the atrocity. The day of "dollar diplomacy" has passed; the screach of "imperialistic politics" is a back number; we hope that a day of international righteousness as a policy of world diplomacy may now be dawning. Perhaps even the Monroe Doctrine may be discovered to be a concern of ethical ideals, no less than a method of political prudence.

"WAS Jesus of Nazareth actually crucified, after all?" No, this is not the skeptical questioning of some German iconoclast, or of a rationalizing Unitarian; but the question of a distinguished Professor connected with that firmly established bulwark of New England Congregationalism, Amherst College, and bearing a name honored for many generations in American orthodoxy; none other than Prof. Preserved Smith, who presents in the July number of the *Hibbert Journal* a striking argument to prove that the Crucifixion never took place,—save in the imagination of the Apostle Paul. How much does this involve for modern Christianity? Everything vital, the older theologians would insist. For every dogma that is distinctive to historical Christianity is grounded in the belief of the sacrifice of the Cross. And one must admit that if the historicity of the crucifixion is abandoned it is rather puerile to cling with much vigor to anything concretely historical in the story of Jesus. In other words, his actuality as a human being must be eliminated entirely from the realm of both history and religion, and the world's story of intellectual and spiritual progress be told with his personality left out. This surely may seem rather an appalling proposition to present in the face of what has been wrought through nineteen centuries in the tradition and faith of his superb ideal.

* * *

FOR OUR own part we do not find Prof. Smith's thesis very convincing. We still hold it rational to believe that Jesus of Nazareth actually lived his splendid career of world-affecting manliness in Judea, and that he actually died the hero's death on the cross on Calvary's Hill. But there is much that is suggestive, and not altogether appalling, in the view presented by Prof. Smith, nevertheless. For one thing, there is much suggestiveness in the proposition

presented by Rev. Edward Cummings at the annual meeting of the Free Religious Society in Boston, last May; though his statement then was distorted to over-dramatic disproportion by sensational newspaper reports. After all, the chief significance of the Christ-life no longer focuses on the drama of his death, according to our modern liberal ideals. It was the trueness of the living, the purity of the faith of the gospel which he preached, the exalting glory of the ideal which his manhood consecrated in daily service,—more than the theatrical circumstance,—(shall we even say accident?)—of his death which give transcendent value to his personality. All the theology that has grown up about the sacrificial aspect of his death is now felt to be mistaken and even unchristian in its inherent nuethicalness; and the merely "martyr" quality in heroism is now rated a minor factor in essential spirituality. The important fact about the career of Jesus is not that he died on the cross; but that he lived steadfast to an ennobling ideal, and that that ideal, through the manner of his living it, and preaching it, and imparting it to others, became a gospel of world-achieving progress and salvation. It is the Star of the Peace-bringer, more than the Cross of the Crusader that embodies Christianity's essential gospel after all; and we trust that no mere traditionalism will make us laggard in yielding to the persuasion of this significant symbolism.

* * *

BUT MORE than this. Modern religion is discovering its grounds more and more in factors that are not historical or involved in the realm of "evidences" and investigators, but inwrought in the universal and persistently *present* factor of human experience. If Jesus of Nazareth never lived in actual fact, at any rate humanity has dreamed its glorifying dream of the Christ-life. It has believed in it, and followed the leading of its faith. And the essential factor of the religion of any generation of Christianity has been the quality of its *present faith, at each present time.* Somehow, the Ideal came into the world: —of a human life *as a human life ought to be* to the fulness of humanity's supreme potentiality; but more than that: —the Ideal of the life of God *as God ought to be,* lived not in alien distances, but lived near at hand, sharing humanity's circumstance and acquainted with its grief, and yet eternally divine. Somehow the dream was dreamed,—which is the fundamental essence of all true religion; and it was identified with the personal living of a hero in humble Nazareth. We do not say that the Ideal has always been kept clean and undefiled by unworthy concomitants. It has been sadly mired with factors that belittled and obscured it from time to time. But at each *present time* the Christ-ideal *of that time* has been the bearer of essential religious progress; and it has been in fact persistently a thing of the present tense, always, though seemingly involved in a tradition of the past tense. Is there need for the modern man of faith to worry very much when the factor of the past tense becomes tangled and confused? More and more become the importance of the insistence of the factor of the "present tense,"—the gospel of religion that frankly centers in to-day Ideal,—and trusts in God of the very present revelation.

* * *

AN UNUSUAL number of changes in the Faculty of the Meadville Theological School will mark the opening of a new school year. In place of Prof. Doan, whose resignation was accepted in June, Rev. Robert J. Hutcheon of Toronto has been appointed Professor of the Philosophy and Psychology of Religion; and in place of Prof. Henry Preserved Smith, Prof. Leroy Waterman, for ten years Professor of Hebrew and Oriental History, will serve. Most interesting of all, perhaps, to many of our readers will be the announcement of the appointment of Rev. Anna Garlin Spencer as Acting Professor of Sociology and Ethics to fill the vacancy caused by the death of Prof. Gilman. It is inevitable that these changes must effect materially the atmosphere and perhaps even the spirit of the Meadville School. The going of Prof. Doan cannot help bringing much regret to many of his friends amongst the student body and townspeople, as well as amongst the Alumni. His genial personality and invigorating spirit have been potent factors in the school life, and the fact that he has been the first perhaps among regularly estab-

lished theological professors in liberal schools to bring the influence of the new tendencies of Humanism and Pragmatism, represented by Bergson and James, frankly into the sphere of "working theology" has been the occasion of not entirely unwholesome unrest in our denominational ranks. We understand that his successor, while essentially progressive in spirit and widely acquainted with the new schools of philosophic thought, is more conservative in his positions. We profoundly hope that Dr. Doan's influence and inspiring glow of personality will not be lost to our denominational work because of this change. The act of the trustees in putting a woman,—and a woman like Mrs. Spencer,—at the head of its department of Sociology and Ethics, if only for a year, is a mark of surpassingly virile common-sense.

* * *

THEOLOGICAL controversies are always much to be deplored, and denominational polemics very much out of fashion in these genial days of tolerance and religious good will. Still we are not adverse to a new and interesting phase of interdenominational contention which is being waged, this summer, in the wide-awake New York suburb at Rutherford, N. J. This is none other than an Inter-Church Baseball League, with all the churches of the town, except the Catholic, represented. Perhaps we are the more unreserved in our approval because as we go to press the Unitarian team holds the lead. We do not know whether this circumstance is due to any awkward and unescapable predisposition of teams representing the trinitarian churches to "three strikes and out," or to a strictly logical application of the good Unitarian doctrine of "Salvation by service"; but we do happen to know that the pennant-winning Unitarian baseball club of Rutherford, which is making good over the teams of the larger and stronger churches of that community, owes its existence largely to the fact that for several years, under the leadership of an inspiring and devoted layman, Mr. William G. Williams, a big boys' class in Sunday school, which often registers a monthly attendance of "one hundred per cent," and a wide-awake Boys' Unity Club, have been vital factors in our church work there. We say right out that we like denominational baseball better than we like theological controversy,—and we are very proud of the Unitarian baseball team at Rutherford. We happen to know some of those boys personally,—and they are the right stuff!

* * *

THE SOMEWHAT over-advertised decision of a member of the President's Cabinet to devote his vacation to Chautauqua lecturing instead of playing gold or shooting ducks undoubteldly received more attention from the public than the incident deserved; and its ethical import,—which is the only aspect with which we have concern, —has been construed in many ways that do not interest us. The event has proved that Secretary Bryan neither neglected public business nor brought actual scandal on the administration in the pursuit of his favorite pastime; and we doubt not that for some temperaments giving Chautauqua lecture may be as relaxing and recreative as many other forms of pleasure-seeking employed by modern men of affairs. If he got good money at the same time that he had good fun, so much the better off is he than most vacationists. The matter of good taste involved is not for us to discuss. Secretary Bryan would not be where he is today in point of fortune or fame, perhaps, were not his standard of good taste somewhat different from that of some other people.

* * *

OUR INTEREST is more concerned in Mr. Bryan's statement that he is not able to live as his office necessitates on his salary of $12,000 a year, unless he recoup his fortunes by his own congenial method. In other words, this means that this Big American Republic of ours is in matter of fact a big mendicant,—a miserable beggar, unable to pay all the bills of its proper administration itself, but obliged to ask certain men who do its administrative work to chip in and pay part of the nation's up-keep out of their own pockets; —even in this case to go out on the road and beat up a revenue that shall make it possible to have the nation's official work done as it ought to be done,—by a man big enough to do it. Which is rather a shameful state of affairs for a rich and prosperous nation to be in.

TO BE SURE, Secretary Bryan's salary of $12,000 a year does not have a pauper sound. We know some ministers of the gospel who manage to scrape along on less,—and are not driven to the Chautauqua lecture circuit, either. But here is the point, mind you. The position of a Cabinet officer "necessitates" a much more expensive "standard of living" than that of a mere parson. In order to do the people's work as it ought to be done it is simply imperative that one spend a vast sum of money just in the "business of living." That is the crux of the whole matter. A part of the official business of a Servant of the People is to live expensively. Here certainly is a theme for the satirist. Of course the satire reaches back to superficial aspects. It touches the fact so often involved in the fixing of a clergyman's salary—that he must maintain a certain social position, which involves a "standard of living" different from that of some of his own congregation. We do not question the fact in the least; it is a very stubborn fact, and cannot be ignored. But why that fact? sometimes it appalls one to estimate how large a proportion of most men's incomes goes not to the buying of the things they really want, but simply to maintaining their "necessary" social standing. It is appalling also to discover how large a proportion of money which makes it possible for the "People's Servants" to live in the style which their positions "necessitate" is made up of the contributions in taxes of multitudes of people whose own standard of living, as "necessitated" by their own place in life is pitiably below that of their "People's Servant"; and that the possibility of some clergymen to maintain the standard of life which their position "necessitates" depends largely on the ability to beg out of the pockets of people to whom "giving to the church" is grim self-sacrifice indeed, the free-gifts spared out of a "standard of living" meagre and pinched and bare.

* * *

ALL OF WHICH, of course, goes back to the primary question: why so many and so violently contrasting "standards of living" among the children of men? And why is a man's worth to the state and community so largely conditioned on his standard of living? And why should public service and the work of the church, of all things, be involved in this miserable competition of social standards? And isn't there something that public spirit and religion *are bound* to do about it, to get at the root of the matter, instead of taking things stupidly for granted;—to discover, first, why it is necessary that a big, rich nation should have to be a beggar at the doors of its own servants for the proper maintainance of its own official enterprise —and why some men cannot do their work as they ought to do it for the cause of the state (or sometimes of the church)—without living at a rate that makes $12,000 a year poor pickings? And why at the same time do some miserably stupid and addle-headed mine-workers and mill-operatives and railroad men and such go on strikes at inconvenient times, even when their places in life do not necessitate a "twelve-thousand dollar standard of living?"

MISUNDERSTOOD.

By John D. Gage.

Five thousand years misunderstood;
God ruling all the while supreme,
Treats Evil as unfinished Good,
Which is not strange as first may seem.

I dare not give the lie to Life,
For no deceit can come from Heav'n;
Our discipline consists in strife
The Father all in love has given.

I neither fear to live nor die;
He did not err who placed me here;
If to my conscience I don't lie,
What cause have I to doubt or fear?

My soul, O God the essence is
Of all I am and am to be;
Its germs infolds th' eternities.
Of life's illimitable sea.

Call not that man an infidel
Who loves his God and fellow man;
His life is a safe citadel;
Salvation has no special plan.

I understand that God is Love,
All-wise and the Almighty too;
I can't teach Him who rules above
With sinners what He ought to do.

Cambridge Springs, Pa.

And this is the preparation for a good old age: Duty well done, for its own sake, for God's sake, and for the sake of the commonwealth of man.—*Robert Collyer.*

The Value of Organized Leisure

By Rev. Augustus P. Reccord

Minister of the Church of the Unity, Springfield, Massachusetts.

THE function of play, both in religion and in life, is often overlooked. It has been estimated that the average man, who finishes his allotted three-score and ten years, spends twenty-four years in sleep, sixteen years in work and fifteen years in play. That is to say, he sleeps one-third of the time, works one-fourth of it, and plays one-fifth of it. Thus work and play together make up nearly two-thirds of human activity.

Now work has been thoroughly organized. The term "organized labor" usually applies to the activities of the so-called labor unions, but it may be used to designate the way in which all human effort, which is devoted to productive enterprise, is supervised and directed. To-day every great corporation is trying to introduce what are known as "efficiency methods." Efficiency methods are simply methods which promote the maximum of production with the minimum expenditure of effort. They may do it by increasing seed or skill or by eliminating waste of time or of material, but in the end the effect is the same.

The inevitable result of this organization of industry, with its introduction of efficiency methods, has been to bring us face to face with a new problem, the organization of leisure. The older methods of work made long hours inevitable. Then life was supposed to alternate, at least for the great majority of men, between work and rest. Men sat down to eat and to drink, rose up to work and then lay down to sleep. They seldom rose up to play. But to-day the quickening of the pace necessitates shorter hours of labor. The eight-hour day has come and the six-hour day is easily predictable. This releases a correspondingly larger number of hours from the necessity of either work or rest. They are the hours for recreation, for amusement, for pleasure-seeking, and as yet society has made no consistent attempt to organize them. We organize labor; we do not organize leisure. This has been left to the devices of the individual and to the exploitation of commercial interests. It has been well said that to commercialize pleasure is as bad as to commercialize art.

In this the modern world is conducting an original experiment. In ancient Greece, which attained the highest civilization of the ancient world, the theater and the stadium occupied a conspicuous place. These two, one for the drama and the other for athletics, were the foci around which Greek social life was organized, and they perform a useful social function. What we call "social unrest" was not unknown in those days, and the method taken to allay it was to provide a bountiful supply of bread and games. With the stomach comfortably filled and the muscles properly exercised, men were less inclined to seek more dangerous outlets for their surplus energies.

In the same way, but from different motives, the medieval city regarded itself as the guardian of the people's leisure. It sought to provide means for wholesome recreation. Tournaments and pageants, folk dancing and games, satisfied the play instinct of all sorts and conditions of men. To this day almost every European city has its municipal theater or concert hall where good plays can be seen and good music heard for from one-fourth to one-fifth of what they would cost in this country. It was not till the advent of modern industrialism that the gratification of the play instinct was no longer regarded as a public function. Then the call went out for workers and the necessity for play was ignored. As Jane Addams has pointed out, in her "The Spirit of Youth and the City Streets," only in the modern city have men ventured upon the difficult and dangerous experiment of making no public provision for the people's insatiable desire for play. Provisions for public recreation are turned over to commercial interests which, only too often, subordinate popular welfare to personal gain. It often happens that the same interests which exploit the people's necessity to

work are given the opportunity to exploit their desire to play. The saloon, the cheap theater, the public dance hall and the like, are all means to this end. It is nothing short of criminal for a city to be so careful about the conditions under which its people labor and so careless about the conditions under which they play.

One of the encouraging signs of the present time is the increasing number of men and women who realize this mistake and are addressing themselves to the task of finding a remedy. It is recognized that, in every human life, there is a certain overplus of energy which demands an outlet. If a legitimate outlet is not provided, an illegitimate one will be discovered. Students of juvenile crime state that a very large part of it is due to nothing else in the world than thwarted play instinct. Scientists have written volumes about the function of play in animals. The mad antics and capers in which they seem to indulge in a spirit of pure frolic, have a direct bearing upon health. They are Nature's means of stimulating growth and development. The spectacle of a kitten chasing its own tail may seem silly to us, but it is serious business for the kitten. Physically every child is a young animal, under the same necessity of growing physically and mentally and often utilizing the same means. All growth is the result of activity. To deprive our boys and girls of the opportunity to expand their lungs and strengthen their muscles through wholesome, invigorating exercise is to produce a race of men and women physically stunted and mentally dwarfed. And yet this is just what we have done and are still doing in many of our larger cities.

I specify cities because, in the country, children do not need to be encouraged to play. Everything stimulates the desire, and the opportunities for satisfying it are innumerable. In pleasant weather there are field and meadow, forest and stream; on stormy days there are the wonders of the old barn and the mysteries of the ancient attic. Compare with this the lot of the average city boy, no room to play and nothing to play with. Until recently, and even to-day in many a community, he has no playground but the street and is forbidden to play in that. Ample justification for public playgrounds is found in the fact that wherever they have been established they have cut down juvenile crime appreciably and more than paid for themselves in the savings for police, courts and jails. And now we are beginning to enlarge this beneficent work by opening our school-houses as social centers, providing them with club-rooms, gymnasiums and swimming pools, and so trying to give back to our boys and girls the opportunities of which they have been deprived by the exigencies of city life. To our astonishment, we often find that the children have forgotten how to play. In the old days play cared for itself. It was spontaneous and instinctive. Given a group of boys and girls under proper conditions and play was the immediate result. To-day our children must be taught how to play. They possess the instinct, but they are ignorant of the best means of gratifying it. And so, in every modern city, the supervisor of the children's play is coming to be recognized as a necessary public official. In New York City a guild of play has been formed, which employs trained leaders to supervise play on the streets and in the yards.

Furthermore the play instinct is not confined to childhood. All human life alternates between work and play. The strain upon the body and the tax upon the mind occasioned by long periods of sustained physical or mental effort would be initial to health and even life were it not for the intervening periods of relaxation which Nature demands. Thus recreation and amusement are just as legitimate needs of human nature as labor and toil. Failure to recognize this fact can result only in confusion. According to Bushnell's classic distinction, work is activity for an end; play is activity as an end. Work has some objective other than itself; play is its own excuse for being. It would be a good thing if the reality of this distinction could be more often recognized. Then there would be fewer men and women making work of their pleasure-seeking by taking it too seriously, and fewer still making sport of their work by not taking it seriously enough.

One of the most significant features of present day civilization is the attempt to

organize the people's leisure so that it may be to them a blessing and not a curse. An eight-hour day is an evil and not a good if the leisure hours are devoted to customs and practices which demoralize and degrade. And so the effort is being made to provide young and old with opportunities for wholesome recreation and then to have that recreation properly supervised and directed. We have municipal theaters, municipal dance halls, municipal playgrounds and municipal recreation parlors, all provided by the community and kept under community supervision. Thus far the most serious opposition to such experiments have come from an unholy alliance between the commercial interests, which foresee a reduction of their profits, and what Burns called the "unco guid," among Christian men and women, who oppose all amusement as the work of the devil. Unfortunately, this is no new attitude. Anyone who is at all familiar with the history of Christianity knows that its traditional attitude toward every form of amusement has been one of indifference, if not of actual condemnation. It was engaged in a serious undertaking. In order the better to prepare men for the joys of the world to come it willingly renounced all part in the pleasure of the world that now is.

It has been said that a new day for church music dawned when Charles Wesley said that he did not intend that the devil should have all the good tunes. Similarly, a new day for all human activity dawned when Christian men and women said that they did not intend that the devil's people should have all the good times. If ever the devil is to be banished from human thought and life, it must be by making friends with the world, overcoming the temptations of the flesh and reclaiming all human life for God. The first result of this new conception of life has been the recognition that play has a specific place and function, that its purpose is to restore the tired body and the jaded nerves to something of their former vigor and resiliency. It is this that has led to the giving of a larger place to the social activity of all churches and other religious institutions. The so-called "institutional church" is simply a church which believes in a carpenter's bench and billiardtable, a gymnasium and a bowling alley, as just as truly means of grace as the prayer-meeting or the regular service of worship. It insists that they shall be regarded as of value in themselves and not merely as a bait to lure the unwary into places where they will come under religious influences. Rightly understood and intelligently used they may all be utilized as means of building up God's kingdom here among men.

In view of this new and saner attitude, how are we to explain the continued opposition of certain good people to some of the most popular forms of amusement? It comes largely from the failure to discriminate between the evil which is intrinsic and that which is superficial, between the evil which is due to the nature of the amusement and that which is due to its associations. Take, for example, the three popular forms of amusement, card-playing, theatergoing and dancing. Because cards are sometimes used as a means of gambling, card-playing is condemned. Because corrupt plays are sometimes staged, the theater is placed under the ban. Because dances are sometimes vulgar in form and pernicious in their suggestiveness, dancing is forbidden. A vigorous application of the same rule would condemn almost everything in use. There is more money won and lost each year in betting on horse racing than in betting on cards, and yet good people continue to use horses. Consistency would demand their abandonment. Card-playing is no more evil in itself than any other quiet game in which we may wish to indulge. It may be rendered evil by its associations, by playing to excess or by making it minister to the gambling spirit,—but in every such case the evil is in the associations, or in the excess, or in the presence of the gambling spirit and not in the game itself. That is as innocent and harmless as the popular checkers or the more aristocratic chess. It would seem to be the duty of all right-minded people to make this distinction.

Similarly, the theater and the dance both alike originated under religious auspices. The first plays were religious plays; the first dances were religious dances. We do not need to go back very far to find the theater as an adjunct to the church, and the drama as an aid to

religious worship. It was frequently utilized as a vivid and effective means of moral and religious instruction. It might easily be redeemed and brought back to its original educational purpose if good people would be as discriminating in their choice of plays as they are in the choice of their friends. As it is to-day, some good people patronize all plays without discrimination, and others with equal lack of discrimination, refuse to patronize any. The result is that it is left to the least intelligent and often to the least moral portion of the community to dictate the demand, and the theater manager, who is simply a business man, aims to satisfy that demand. He has no desire to put on plays that corrupt morals and undermine character if he can be assured that the community will make it profitable for him to present plays of a different sort. As a rule, theatergoers get what they want, and they pay for what they get, sometimes in terms of character rather than of cash.

In the same way dancing is now recognized as one of the most healthful forms of amusement. It gives a grace of motion and a habit of ease that can be attained in almost no other way. A writer in a recent magazine says: "It has been found that dancing requires the use of certain muscles and nerves which no other form of gymnastic exercise calls into play." Why should it be repudiated and relegated wholly to evil associations because it has sometimes been used as a purveyor of vice? We do not condemn reading because of the existence of trashy books, nor the schools because they make possible evil companionships. Why not be as reasonable in regard to everything else? There is a suggestion for all of us in the reply of a demure little maid who was being lectured by a dignitary of the church upon the improprieties of dancing. "Why, sir," she said, "you must have danced in worse company than I." There is a discrimination in the child's reply which is often lacking in her elders.

In the last analysis, all forms of amusement are capable of harm and all are capable of good. It is the duty of the whole community to determine which it shall be. And yet, no community will ever attempt to organize them and make them means of good unless convinced that they are intrinsically innocent and harmless. Thus the fight for rational amusement will be won or lost in the house of its friends. The final issue will be determined, not by those who are commercially interested, nor by those who are religiously indifferent or hostile. It will be determined by those who are the friends of all wholesome and legitimate forms of recreation and do not wish to see them sacrificed upon the altar of abuse or excess. If we do not wish to have card-playing frowned upon by the best people in the community, we must set our faces resolutely against all practices and associations that would tend to bring it into disrepute. If we do not wish to have the theater condemned as a purveyor of vice, we must make it profitable for managers to exclude from the stage all that would corrupt and degrade. If we do not wish to have dancing placed under the ban among decent people, we must eliminate dances which are as vulgar in their origin as they are ugly in their effect. It is only by eliminating from these and similar pastimes all occasion for legitimate criticism that we can disarm the prejudice of the "unco guid" and secure their co-operation in the urgent task of organizing our recreational activity.

This is not only the ethical attitude, the common sense attitude; it is also the Christian attitude toward all forms of public recreation and amusement. It is for Christian men and women to commend their use while condemning their abuse, discountenancing excess and freeing them from all evil associations, whether of persons or of habits. Then they can be accepted and utilized as among the good things which God sends his children.

A PRAYER.

Great Spirit, who through the long ages,
Hast guided the footsteps of man;
Weak, faltering, stumbling and halting,
Still upward, since time began!

Give light, oh we pray, to our darkness,
Give strength to our long journey's need.
Give fullness of life—through Thy spirit,
To know we are Thine indeed!

So shall we go forward with singing,
Thy light on the up-leading way;
Thy joy in the strife of the morning,
Thy peace at the close of day.

—GRACE SCHOETTLER.

The Alchemist

By Everett D. Martin

ONCE there was a town known as the city of Suits-us. This the inhabitants of the place had named it, for whenever anyone suggested to the citizens some way in which they might improve their manner of life which was disorderly and deadly commonplace, they always answered, "Suits us."

The city was ugly and ramshackle in appearance, and the people who boasted of their liberty and offered as evidence of their freedom the fact that they had no leaders or great men, were quarrelsome and slovenly. Their most apparent attempt at personal attractiveness was an abundance of cheap gaudy brass with which they adorned themselves in a thoroughly savage fashion. They were much impressed with themselves when decked out in this tawdry stuff. And this is the story of the brass ornaments of the town of Suits-us.

Many centuries ago the fabled ancestors of the citizens of the town of Suits-us had come from a far country richly adorned with ornaments of priceless gold. But no sooner had they settled in the land than they gathered together all their golden treasures and melted them into a common idol to which they used to sacrifice their children and before which they poured libations of choicest wine.

One day the idol was stolen; no one ever knew what became of it, and then a legend sprung up that after many years a great alchemist should appear among the people of the city of Suits-us who should be able to change base metals into gold. An oracle had promised that by his art this alchemist should transform by magic all that was sordid into beauty, make the city rich and lovely and bring the most precious gifts within the reach of all. This hope comforted the people for the loss of their idol and for many many generations they dreamed of the great alchemist and waited for his coming; and it was so that whenever a mother held first her eldest born babe to her breast, she whispered a prayer to the gods that this child might grow to be the great alchemist.

But when the centuries passed and the alchemist came not, the people grew tired of waiting, and to console them their leaders made them ornaments of brass. Everyone knew that these trinkets were worthless imitations, but it pleased the people to pretend that they were gold. And since all the neighbors made this pretense, everyone to keep up appearances told the same lie, and it was said that life would not be worth living if it were admitted that these imitation articles of jewelry were only brass.

One day the idea occurred to a citizen of the town of Suits-us that life in that city was sordid enough with its ornaments of brass but instead of being enobled it was made even cheaper by lying about these things. After that he could not lie any more. His eyes were opened. He saw what before he had never had the courage to think about; that life with no adornment was better than life with ornaments of imitation gold. For these pieces of brass which the people had were commonly tarnished and they stained a ghastly greenish color the limbs of those who wore them, and often caused ugly and painful sores.

Then he took off his cheap adornments and gave himself up to fasting and meditation. Long and earnestly he strove to find a way to free the life of his people from its cheapness. One night when it seemed that he could endure the lonely struggle no longer, a spirit appeared to him in a dream and revealed to him a magic secret by which his discarded pieces of brass were instantly transformed into pure. Then he shouted and sang and wept for joy, and the next day he ran out into the streets and cried to his fellow townsmen that at last their prayers were answered, deliverance had come; and as he begged them to bring him their trumpery of brass, promising them gold in return, a wonderful vision took possession of his soul; he saw his city purified and made rich and beautiful, saw its people strong and happy and good to look upon, living in peace and splendor through the possession of the secret that must make them masters of

the earth, even the houses and streets he saw adorned with purest gold, and best of all he saw the old lie that had broken his heart dethroned and forgotten forever.

At first his neighbors were amused and incredulous, but when they saw the shining gold within his hands they gathered about him in a greedy excited mob. Each insisted that his own metal be first transformed. The alchemist took their filthy dross within his hands, asking nothing for himself but the joy of seeing the age long dream realized, and gave back to each one his purest gift of gold.

The first who received the gold found much satisfaction in the envy of their less prompt fellows, but as the gold became common, their zeal was less keen. Then it was that with the bright new gold upon their persons they first saw that their hands were filthy and their garments sordid and torn. For some reason the gold seemed to make them feel inferior, almost ashamed of themselves. And now that its possession was so universal that it did not give distinction or social position to its owner, they somehow felt that this bright pure metal all about them was a kind of rebuke of their unworthiness, a demand that they purify themselves, and make new efforts to conform their lives to new and uncompromising standards.

And they grew weary. They returned to the alchemist and said, "We know you are a worker of wonders, causing the fame of our city to spread to distant lands; for what other nation can boast such mighty deeds as these that have been seen among us But this gold of yours, it is heavy to bear and the glare of it hurts our eyes; moreover it makes our hands look dirty. One would think we were not a clean people. We regret to tell you these things, but some of our most prominent citizens are insulted and it is even whispered behind your back that this secret of yours is but a cunning device intended to cast a slur upon our society. We appreciate your efforts and we do not wish to discourage you, but we are not yet ready for real gold. Take back therefore your gift, and give us again our brass; that is good enough for such as we. Of course you need not say you are giving us brass. Our people will be just as much pleased. We all know that you could give us gold if you wished to, so there is really no reason why you should continue to do so. Can you not for your own sake pretend just a little? Only give us back our brass and we will see that you receive credit for giving us gold just the same. Furthermore, it must be a great strain upon your energies to create so much gold, the cheaper metal would make your task much easier. You see how considerate we really are of you."

But the alchemist was grieved and he said, "What, do you spurn my most precious gift, and ask for a cheap lie instead? But then I would not be the promised alchemist, and all the hopes of the centuries were in vain. If you are not prepared now for ornaments of gold, will added years of squalor and lying make you so? I know no secret alchemy for transforming gold to brass."

Then the citizens of the town of Suits-us were enraged. They cried, "He has taken away our ornaments. During all these years everyone has worn these old ornaments and was satisfied. Who is this fellow who thinks he is so much better than the rest of our city? Our fathers and wisemen and even we ourselves have always regarded our brass ornaments as gold, and this man with his meddling would insinuate that all these years we and our fathers have been lying, and that until he came, we did not possess gold at all. He has slandered our city, he has destroyed our ornaments, he has made our lives barren. He has mocked us. He is a pessimist."

So they trampled his gold under their feet, and, professing their love for their city and reverence for the memory of their fathers, they forbade him to dishonor the name of the town of Suits-us by mentioning his accomplishments as an alchemist. It was solemnly decreed by the representatives of the people that brass is gold, and the vendors of brass flourished and they were highly honored. One of their number, the richest, was even encouraged to advertise himself as the true alchemist.

But the alchemist grew silent, and a strange look of pity and tenderness was in his face. He walked in the market place alone. He spoke no word, for none ever greeted him. Mothers snatched their children from his path as though

he were a wicked and dangerous being. Youths and maidens used to cross the street and hurry along on tip toes as they passed the door of his cottage.

And his heart was heavy, but each morning he thanked the spirit for the wonderful secret, and he knew in his heart as he prayed to the rising sun that some day the spirit should guide to his door an apprentice, strong and young, in whose soul was the brightness of the morning to whom he might impart the magic secret before his time came to die.

Thus unknown he lived on with his dream of the beautiful city, which did not utterly perish from the earth, but was guarded safe in the alchemist's soul until the day of its opportunity.

A Modern View of Industrial Arbitration

By J. E. Williams

I HAVE had much practical experience of late in framing up laws to be submitted to the state legislature, and as umpire in a board of arbitration settling disputed questions and framing a three-year agreement between workers and employers in an important industry. This experience has brought to my attention the vast difference between arbitrative and legalistic work.

In the past it has been too frequently accepted that the business of the arbitrator was to apply some "a priori" or pre-existent principle of justice to the solution of his problem; that his standards were ready made and all he had to do was to discover and enforce them. The failures of arbitration have been in considerable measure due to the notion that somewhere this standard of absolute right existed and could be found and applied like a yard stick. What we find today is that the yardstick must be made; that the situation must itself yield its own criteria. The main concern must be to clear away the fog of misunderstanding, cut down to the heart of the problem, lay bare the real interests of both parties, and see if the arbitrator cannot find a common ground on which the parties can be brought to stand. His attitude must be more that of a mediator than a judge; he must have the insight to see, the invention to construct, the mastery to command respect, and the self-effacement necessary to make of himself a bridge over which the parties may pass in their coming together. I had a chance to exercise my inventive faculty in setting forth in words what the spirit and purpose of an arbitration board would be dealing with a preferential shop under this this new conception. I kept a copy of my first draft and append it herewith for the consideration of such of your readers as may be interested.

DECLARATION OF THE BOARD.

The spirit and purpose of this permanent Board of Arbitration is set forth in the following statement.

1. Its first duty is to interpret the agreements now or hereafter to be made by the parties hereto and to give effect to their fair and reasonable intent so far as it may be discovered from the facts, the text, and the testimony, as they may be viewed in the light of actual working conditions.

2. It conceives of itself, however, as being more than merely passive or judicial. It seeks also to be active, constructive, human; and it expects, therefore, not only to settle disputes when they arise, but also to anticipate and prevent them. To this end it will feel itself authorized to make suggestions and recommendations calculated to reduce friction in the conduct of work, to promote mutual understanding and good will, and to secure the co-operation of all parties in interest—workers as well as employers—in the furtherance of the well being, team work, and productive efficiency of those who labor or have part in the business.

3. It frankly recognizes that this har-

mony and efficiency of co-operation cannot be secured as long as the employes are disunited and divided, and it unqualifiedly declares itself in favor of a strong trades organization among the workers. The principle of preference to union labor is provided for, and it expects that the application of this principle will make the organization stronger, more unified, and more efficient. And it relies, further, on the moral support and co-operation of the firm and its agents in such matters outside the letter of the agreement, as will assist in furthering the principle of preference, and in establishing and maintaining a unified and efficient working trades organization.

4. As a result of such unity and efficiency of organization it looks for a marked improvement in shop co-operation and control and expects that in time the burden of shop discipline will, in considerable measure, be transferred from the shoulders of the firm and its agents to those of the union and its leaders. The world's work must be done, whether under this or any other regime, and the first task of any organization standing for economic reform must be to get it done economically, efficiently, and without undue friction or waste. The Board expects a spirit of self-government to be developed within the working body that will make external discipline less necessary. It hopes the union will take advantage of the opportunity to prove that production can be more efficiently and economically carried on in an organized than in an unorganized shop, and that objectors to unionism will be silenced by demonstration of its economic superiority.

5. It recognizes that its power to alter existing conditions for the benefit of either the employer or the worker is limited by the terms of the agreement. It accepts as a principle of interpretation the following, namely, that the chief interest of the employe centers around "Efficiency of Organization," while the chief interest of the employer centers around "efficiency of business competition: and it is the purpose of the Board to apply in a broad and practical spirit the test of these two "efficiencies" in the adjudication of such disputes as may be brought before it for settlement.

6. And, finally, it realizes that its decisions, however wise or just, will fail of their best effort if they do not gain the moral assent of those who are affected by them. The Board is not to be regarded as a supreme court sitting in a high aloofness remote from the common walks of men, whose abstract and judicial decisions must conform to certain pre-existent principles or precedents, established, perhaps, by some past generation. Its business rather, is to make new precedents, to discover new principles, to invent new constructions, if need be, to fit the complex conditions that men and women must work under today. The test of its success will not be, "Does it conform?" but "Will it work?"

And justice, according to this view, will not be something that squares with some pre-existent idea, but will be some plan of construction that will take the existing situation and get the best possible results for all whose work or business are bound up in it. So far as is humanly possible the Board intends to use its every power to give effect to this practical, working, conception of justice. In its efforts it bespeaks the fair understanding, the good will, and the faith of its constituents, in the earnestness, sincerity, and intensity of its desire to give effect to this spirit and purpose, and to apply those ideas and principles in the solution of the problems submitted to it.

LIFE.

"These three, but the greatest of these is Love."

By Josephine L. Danforth.

What is life?
Shadow and sunshine,
Heartache, and ere that is deep,
Sin, and the follies of mankind,
Death and its sleep.

What is life?
Sunshine and shadow,
The grace and the glory of Love,
Faith, and the courage of mankind
Hope from above.

Then is life
Cloud and effulgence,
But light pierces farther than gloom,
And Love conquers even the sinful,
There is no doom!

Louisville, Ky.

There is no possible success without opposition as a fulcrum. Force is always aggressive, and crowds something or other.—*O. W. Holmes.*

The Modern Church and Social Justice

CONDUCTED BY REV. JOHN HAYNES HOLMES.

THINGS TO BE DONE.

FEW THINGS, perhaps, are ever definitely determined in regard to the future. Many men are of many minds in their hopes, determinations and ideals, as well as in their opinions. M. Bergson seems to be supported by the facts of historical experience, as well as by the logic of philosophical speculation, when he declares that the *elan vitale* moves along no precise line of progress which may be regarded as the expression of triumphant will, but advances vaguely and tentatively along various lines, now in this direction and now in that, here running into a blind alley and there pushing slowly but surely along a successful channel, feeling its way along, if at all, by uncertain paths to unknown goals. Certainly this would seem to be very largely the case, in so far as the divine impulse manifests itself in the thoughts and emotions of mankind. It is not the characteristic of the English merely to "muddle along." This is a human truth. We stumble upon our richest blessings more often than we seek and find them, and much of the noblest accomplishment of the race has been achieved as if by accident rather than design.*

There have been periods in human history, however, when some great and definite determination has seized upon the minds of men. Some hideous evil is uncovered, and the soul awakens to a resolve that this evil shall be destroyed. Some lovely good is revealed, and hands and hearts are pledged in one great covenant to the fulfillment of this good. Such a period was that of the Crusades in the Middle Ages. Another came in England, when the Roundheads marched their legions against the Cavaliers of Charles. Still another was seen in Germany in 1813, when the people rose against Napoleon and laid the foundations of an independent and united Fatherland. We, in this country, saw such an epoch, in the generation when the sword was lifted against the hydra of slavery. And now I believe that again, in this age, we are in the very midst of such a period of clear vision and heroic consecration. We see with perfect distinctness certain things that must be done—and, if I read the hearts of my fellows aright, we are determined that these things shall be done at any cost and without undue delay. Faces today look grim and set. Words are spoken with a ring like those of an officer's command upon the field of battle. The very air is vibrant with such tenseness of emotion as is felt only at those times which try and fix men's souls.

The things which men have decided in this age must be done are not hard to name.

(1) In the first place, men have decided that disease of every kind must be eradicated from the lives of men. This, in a way, is no new determination. Men very early discovered the vulnerable character of all "the ills that mortal flesh is heir to," have long been engaged in war against their ravages, and have already won victories over such physical horrors as cholera, small-pox, yellow-fever, diphtheria, etc. that give sure prophecy of sweeping triumphs yet to come. In our age, however, the fight has become so extended in its range, is conducted with such quiet patience and at the same time such magnificent audacity, and is on the whole so fruitful of results, that we may well be said to be witnessing a wholly new campaign of health. The science of preventive medicine has within a dozen years entered upon its most certain and glorious aspect of achievement. Our hospitals are no longer content merely to be places of refuge and healing, but are everywhere entering into the fields of scientific observation and study. Institutes for medical research are being established in all civilized countries. Vast endowments are being created for the study of cancer, cerebro-meningitis, and infantile paralysis. Local boards of

*See the opposite of this thesis as presented by H. G. Wells, in his "Problem of the Future."

health are given a degree of authority in the work of safe-guarding the public interest which is conferred upon no other branch of government. A National Department of Health, with official representatives in every section of the country, is one of the certainties of the near future. The fight against tuberculosis has become a national issue of the first importance. Pure water, clean milk, cheap ice, clean streets, sanitary homes and work-shops, the reduction of infant mortality, medical inspection of school children—are among the commonplaces of the hour. Everywhere, under the leadership of skilled physicians, intelligent social workers, and enlightened public officials, we are marshalling our forces for the complete and final overthrow of physical disease. Sickness in all its forms must go—weakness and debility must be cured—inherited abnormalities must be made impossible. If selfish industry, private profits, political corruption, civic mismanagement, careless marriages, sexual immortalities foster ill-health, then these things must be ended forthwith by social action. No disease has any other ultimate cause than ignorance, indifference, lust, or oppression. Men can be healthy —therefore they shall be! Such is the high resolve of our time!

(2) In the second place, men are determined today that wars shall cease and rumors of wars be stilled—and, as a natural and no less blessed consequence, that preparations for war shall henceforth be unnecessary. This again is no new determination. Isaiah, Jesus, Augustine, Grotius, Channing, Sumner, Hale—these are only a hap-hazzard few of the long line of far-famed prophets who have proclaimed the Truce of God. And always have there been ears to hear the words of these who have thus called Peace, Peace, even when there was no peace! Today, however, the movement for peace has entered upon a new, and by God's grace, a final stage of its history. A hundred influences are operating to make international conflict at the present time unthinkable. Invention is making the engines of battle destructive to the point of annihilation. Economics is teaching that war is as disastrous to the victor as to the vanquished. Modern miracles of intercommunication, and contemporary scientific, literary and philanthropic activities are breaking down all barriers of national animosity and race prejudice. New conceptions of justice between countries as well as between individuals are crystalizing into the form of such international tribunals as that of the Hague. Especially is the present day labor movement developing a power which is destined sooner or later to render ineffectual the edicts of emperors and the proclamations of parliaments. For the first time, perhaps, in the history of the world, men are beginning to mean business on this question. They are setting their faces like flint against any useless expenditures of blood and treasure for the glory of kings and the pride of soldiers. War is with us today, and will still be with us in all probability for many a long, sad day to come. Not easy is it to blaze a pathway to the untrod peak of international peace. But the sacred resolve to "ground arms" has entered into men's hearts—which means that the day of the Lord is at last at hand!

(3) Again, men are determined today, I believe, that autocracy shall be destroyed in the field of industry, as it has already been destroyed in the fields of politics and religion, and freedom established there as everywhere else. Here we come face to face with what seems to be at first glance a wholly new problem, but which appears, on closer inspection, to be nothing more nor less than one of the oldest of human problems in a new and therefore unfamiliar guise. What we have here, after all, is only one more fight for democracy—a fight which has to be renewed every time that life takes on new forms or expands into new realms of activity. In religion, of course, the tyranny of the Pope and the bishop has been broken, and the great principle of "the priesthood of the common man" forced into recognition. In government, the king and the emperor have been dethroned, and the people crowned and sceptred in their stead. Only in industry, with its hitherto unknown phenomena of engines and power-making machinery, factories and mines, wages and contracts, employers and employees, capital and labor, is the ideal of democracy denied, spat upon and crucified. No one would think of such a

thing today as contending that men have no right to their own souls, but must surrender their destiny into the hands of divinely annointed priests. No one would have the audacity in this age to argue that men are entitled to no hand in the management of the government under which they live and which they every one help to sustain, in times of peace by their taxes and in times of war by their blood. But there are thousands of men who are presumably intelligent and manifestly virtuous, who declare today that in the world of industry men are properly denied every individual right and privilege. It is against this recrudescence of tyranny that the masses of the people everywhere are in revolt. They have the idea that if democracy is right in one place it is right in another. They are profundly convinced that what has been achieved and is today being enjoyed in one field of social relationships cannot be, and ought not to be, denied in any other. They cannot for the life of them see why a man who is entitled to an interest and a share in the government of which he is a citizen, is not by the same token entitled to an interest and share in the industry of which he is an employee. We have suddenly discovered, in other words, that in our new system of wage-hire we have a new slavery, and straightway we are determined that this slavery shall go the same way to damnation as every other. The capitalist must follow the king. The private corporation must tumble with the monarchy. Hence the labor agitations and struggles and warfares which are raging on every side with all the fierceness of a cosmic tempest! It is the modern battle against tyranny. It is the twentieth century struggle for freedom. It is the latest step in the universal extension of democracy. Any one who thinks that we have, in this convulsive movement, a passing wave of passion, a momentary burst of hatred, a temporary unloosening of barbarian impulses and desires, is grievously deceived. This is the finger of the angel troubling the waters for the healing of the ills of men. This is the spirit of God moving over the face of the deep to a new creation. This is humanity born in agony to a new and greater life. To resist this movement is to resist the progress of the cosmic order. To aid it, is to move with the winds and tides, and to make friends with the whirling stars.

(4) Lastly, I would refer to the solemn determination of the modern man to abolish poverty. Here, if nowhere else, is a resolve which is wholly new to our age. Up to within very recent years, poverty has been regarded as one of the ineradicable and therefore permanent conditions of human life. Ignoring the very patent limitation of his remark to the lifetime of those whom he was addressing, we have accepted Jesus's statement, "The poor ye have always with you," as a prophecy for all time, and have believed that the Nazarene was never more inspired than when he made this remark. Poverty is simply a part of the natural order of things—a fact as unchangeable as the pathways of the stars. We must accept poverty as we accept death, and content ourselves, as best we can, with easing its pain and mitigating its occasional horrors.

Within the space of a single generation, now, all this has been changed. A new idea of poverty has gradually been forced upon our attention as the result of a more careful study of its conditions, and a nearer sympathy with its victims. Today we see that there is no more reason why a man should be poor than that he should be ill of typhoid fever or cholera. Poverty, like disease, is not a natural condition but an artificial product —and something therefore not to be endured, but cured. Dr. Devine, whom I have quoted so often before, sums up enlightened modern opinion upon this subject, in his "Misery and Its Causes," where he says, "Poverty like tuberculosis is preventable and curable. It lies not in the nature of things, but in our human institutions and social arrangements, in our tenements and streets and subways, in our laws and courts and jails, in our religion, our education, our philanthropy, our politics, our industry, and business."

With this discovery, men have entered today upon a war against poverty which is not destined to cease, I believe, until every last vestige of economic misery has been banished from the face of the earth. Some terrible weapons are going to be used in this struggle before it is

finished. Methods of taxation will be revolutionized, incomes and inheritances restricted, public ownership indefinitely extended, land monopoly broken up, the wage system abolished. Many will suffer grievously, and some injustice will no doubt be done. But men are determined today that poverty must be destroyed, and they are not likely to balk long at the price which must be paid.

Here, now, are some of the great and fixed resolves of our age. Others might be mentioned of large importance, such as the abolition of the liquor traffic, the battle against white slavery, and woman suffrage. But this article cannot be extended. The point at which I have been aiming must now be clear—that men today have a clear vision of a better social order, an exact knowledge of its perfect feasibility and a sacred purpose to achieve it. The mind of Christ, which was possessed by the ideal of the Kingdom, is ours also. We see at last what he wanted to do—and now we propose to do it.

Church Efficiency

CONDUCTED BY EMERSON P. HARRIS.

A Department devoted to making our churches more useful. Brief questions. suggestions and responses are solicited. Address all communications to Mr. Emerson P. Harris, 16 Rockledge Road, Montclair, N. J.

THE CHURCH BULLETIN BOARD is asked about by a Massachusetts Correspondent. A properly constructed and well cared for board in front of the church certainly does lots of good in proportion to the cost and trouble. The first one the writer ever saw was in front of Mr. Simon's church in Cleveland. The top of the board bears the name of the church, and minister, and hours of service. The bulletin space is occupied the first part of the week by inspiring or suggestive quotations; the latter part by an announcement of the sermon topic for the next Sunday and any other important announcement. This board, supported by two uprights, stands perhaps fifteen feet from the sidewalk, and the space for changing matter is about three feet high by four long. It is lettered in free hand with black paint on white paper. Such boards can be anywhere from 18 by two feet up, depending upon how near they are to the reader's eye. The size of lettering like that of the board should be governed largely by the distance at which it is to be read. Some churches now have these boards in other conspicuous places besides the church lot. If a church is located where there is much passing it is certainly a mistake not to be getting the advantage of a good bulletin board.

"THE INSIDE OF THE CUP," the latest novel by Winston Churchill, besides being a fascinating romance, gives an inspiring conception of the modern church. It will give courage to the heart and strength to the right arm of the church worker who reads it.

INVITATION CARDS are frequently mailed by the Church at Lincoln, Neb. These have the invitation to the church with blank for signature of the sender and the address space on the front, and on the back facts about the church, its spirit, aims, etc., or some strong and uplifting quotation.

FREEDOM OF PREACHING is not so rare as some would imply. Is it not often the case that practically all of the congregation is perfectly willing that a minister should believe what he chooses and express his belief freely in the pulpit, but at the same time feel as little inclination to give time and means to support the preaching of anarchy and sabotage for instance, to help maintain the preaching on hell, fire and infant damnation. When the doctor throws his patient into fits, because he, the doctor, can cure fits, the ground for criticism is not the particular treatment of fits, but the fact that there is no constructive progress toward cure.

A GREAT HANDICAP is the impression, so prevalent, that religion and goodness are for the weak and anaemic; that

the life of the spirit is a thing to amuse the emotional, but is anything but a full and rounded life. Certainly many believe that religion is not a really manly thing and that the seventeen year old boy who fails to take Sunday school seriously, thereby shows his appreciation of and desire for a larger life. Why they say, must the preacher bend over his small and sleepy congregation Sunday after Sunday and ring the changes on "Be Good," "Be Good," with so little response, if being good is a wholly desirable thing. Isn't being good something thin and mushy and inane like summer squash or soup without salt? If this is so, how far is it the fault of the church, and what is the cure?

When Dollar Chasing is Found Empty, a man turns first to the effort to make physical life easier for his fellows. And when that too is found disappointing it comes to this, that what is really worth doing is that which in some way stirs life itself, the inner life. Is not this discovery bound to attract to the church which is onto its job, many valuable helpers?

What does the service cost per head of attendants at your church. Add up the items of cost per year to maintain the plant, including fair interest, taxes, (which though not assessed are paid by somebody), and the expenses of all sorts to maintain the services; then divide the total by the average number in the congregation. What is the cost per season ticket? Now ask several questions about this exhibit. Note first that the "overhead expenses" would not be increased at all if the attendance were larger. How can the attendance be increased and the ministry of the church extended? Wouldn't a small outlay of money and effort for publicity bring good returns? Could not the services be increased in value and attractiveness and besides giving more to each present attendant bring in enough new people to pay back the added cost? May not real economy as well as increased efficiency lay in the direction of increased expenses? Again perhaps some of the present expenses are incurred from habit and fail to contribute towards the real ends served by the church? Should not a survey of the whole matter be taken in starting in the year's work as in their concerns business men are won't to do? Is it at all certain that because you have been going on in a certain way that that is the best way? And may not the possibilities for development be far beyond what you have carelessly assumed?

A TIMELY CIVIC CREED.

The manly man dare not make gain for himself out of others' misery; nor claim from any man or men more than the worth of what he does for them; nor employ his superior power or knowledge to take away the rights of the weak and ignorant; nor follow a livelihood which does not produce human benefit; nor willingly cultivate idleness in place of industry; nor take more than his stipulated compensation for the performance of any duty of trust, whether financial, social, or political; nor sell his conscientious opinion in any place or case for any consideration; nor fear to do justice under any responsibility; nor lie; nor betray; nor desert; nor anywhere do in the secret place what one would be unwilling to have reported on the housetops.—The Continent.

The English universities of Oxford and Cambridge have recently been voting on the question of whether Nonconformists should be admitted as candidates for the degrees of B. D. and D. D. At Cambridge, which has always been the more liberal of the two universities, the rule prohibiting the granting of these degress to theological students outside of the Church of England was abrogated. Hereafter, therefore, Noncomformists are eligible to these degrees. At Oxford, however, the proposal to give these degrees to Nonconformists was defeated by a large majority, even though it was advocated by several of the leading Oxford professors and by four bishops. It was opposed by the Archbishop of Canterbury, and by the Conservatives generally, on the ground that to "un-church" these degrees would be to "de-Christianize" them. It was also said that the proposed action would make theology a "mere subject for knowledge," like anything else, instead of a subject transcending all other studies. The Oxford degrees in theology will, therefore, remain a close preserve for the Church of England.

The helpful life is the holy life. Holiness is help; sin is hindrance. At whatever point we touch life to help it, in whatever way we help the world and do not hinder it, whether by our prayers and songs and sermons, and industry in the church, or by the creation of a locomotive, or the painting of a picture, or the writing of a book, or the digging of a drain,—in whatsoever thing we do, if we really help and do not hinder, then that is a holy life.—*Robert Collyer.*

Why stay we on the earth except to grow? —*Browning.*

A Social Problem

By G. R. Gebaur.

A SHORT time ago a young woman was arrested in our town for drunkenness and disorderly conduct, and given a jail sentence. She was not alone, when arrested; there were men in her company. The men went free, I suppose, because they were not drunk or disorderly in the legal sense. A cry of indignation was raised by the public. In one of the papers appeared an editorial demanding the punishment of these men, whom that pitiable girl has designated as "prominent business men." Nobody though took the trouble either to interview the judge who passed the sentence or the policeman, who arrested the woman. It was taken for granted that the sensational report in the paper was true; it was taken for granted that the girl told the truth regarding her downfall. Later and more reliable information in regard to the arrest gave a different aspect to the affair. The "young business college girl" was found to be an old and hardened sinner whom her own parents would not admit to their home. I mention this, not to condemn the poor girl, nor to defend the miserable men, whom I should gladly consign for a time to the place not recognized in our eshcatalogy and not mentioned in polite society. I relate this merely to show how the American public is apt to become most sentimental in matters concerning the Social Problem, now in the fore of public interest. Society has heard so much about masculine depravity, about men, who will seduce "good, innocent girls" and it seems to occur to no one that many so-called "bad men" may at one time have been a "good boy" who had been led astray by a "bad" girl.

It seems to me that the social evil will never be modified, not to say done away with, until we overcome this one-sided view of things. We must face the simple fact, that man and woman are made of the same dough. We must recognize that men and women, especially when young, are drawn toward each other by the deepest impulse, the most powerful instinct which is not a mere craving for physical enjoyment. In this drawing together is the crown of life and also often its cross and its shame. It may lead to highest happiness, noblest companionship, and again it may lead to dire misery, death, and the disruption of society. And while morally the sexes are equally accountable, the evil in its results falls heavier upon the woman than the man. These are the facts as I see them. Now what does this suggest?

It is this: That the boy should be brought up with highest regard for the sacredness of womanhood. He should early learn to see in every girl his sister, whose honor is his honor, and whose shame is his shame, and his everlasting disgrace, if he cause the shame. He should learn that true manhood means chivalry, purity, the power of control over his passions.

Now what about the girl? She should be taught that the greatest glory of woman is purity and chasteness; that nothing will condone for her unchastity; that the generation demands of her to be a woman worthy to become a mother, and that only a pure woman is worthy to be a mother.

Would such teaching solve the problem? No, for the simple reason that young men and young women are very human and very sub-human, and that the best teaching may prove itself feeble when pitched against a strong impulse. Such teaching would no doubt assist and help in the matter.

But more can be done to prevent evil. Here comes in the duty of society through the parent. Parents have a duty to perform in this age as in all past ages. Parents must be enlightened as to their duties. They must see to it that the young are properly guarded to a reasonable extent and in a natural way against their own natures. That simply means, for instance, that young people should not be left too much to their own sweet society, a society from which the elders are tabooed. When young people object to the presence of older persons, there seems to be so much more good reason to hold that the youngsters need looking after. The right kind of young people

are always glad to welcome the presence of older friends. To permit young people to go out by themselves to picnics, automobile rides, dances, to all sorts of social gatherings, to the theater, without escort, to permit boys to treat the girls in their company to a little supper after the show, is to invite a certain looseness in the intercourse of the young, which may lead to bad results.

That does not mean that our young people are not trustworthy and must be watched with argus eyes. That does not mean that not many young men and women will observe the proper decorum when in each others company. But I hold that we need certain safe guards in the very interest of the young. The home and not the law court should be invoked to improve our social conditions, and the law-courts only should come in when the parents fail in their duty. The girls in our day who go wrong either have no home or come out of "wrong" homes, homes in which each member of the family is a law unto himself, and where the parents have degenerated to boarding house keepers, serving meals at all hours and at night candy in the front room for the love sick swain and the maiden in their sweet togetherness.

The social problem is the family problem; what we need is not better laws but better fathers and mothers, parents who will know their duty and do it. And to bring the parents to the realization of their duty, is in the end the foremost concern of the church. The social problem needs for its solution the help of the pulpit. It is a religious problem in the highest sense and the truly "progressive" minister will lend his word and influence to regenerate the home and to renew its ideals.

OUR BUSINESS.

The recognition of the value of an ideal slowly penetrates the minds of men. The many still seek some form of compulsion in order to induce or compell others to be what they want them to be. In spite of the teachings of Jesus. Christians rush to legislatures with all sorts of plans for legislation to make people moral or go to the penitentiary. It is because we do not grasp the persuasive power of the truth, the tide-like irresistiveness of the ideal, that we in our petty haste seek to force others to act as we would have them act.

Once men sought by force to compell men to believe. We have learned the futility of force in this respect. Galileos might be made to recant, but they still would murmur, "But it does move." It is as impossible to compell men to be moral by law as to make them believe by law. Some laws are necessary which protect the weak. Some are needed for those who are unfit to live in an organized society. But at the most these can only compell the outward appearance. The making of an action a crime by law which is not a crime in itself, expresses all too often the lack of faith on the part of those who advocate it.

The challenge of the present to all souls is one which demands faith in the triumph of the ideal. Let it be seen, then it by its own inherent attractiveness will draw all men unto it. The heat of the light which shines from it will warm the hearts of men. Those who have won intellectual freedom must now win for themselves and the coming generations moral freedom. The persistent teaching of the highest ideals, not the inculcation of fear, will be the most potent factor in developing the sanctity and beauty of the home. A high ideal of motherhood will enshrine in the hearts of boys and men a respect for womanhood that will be far more potent than all the penalties heaped upon the transgressor. The growth in a boy of the ideal he seeks to realize is more effective in making him a good citizen and a useful man than all the punishments that man can devise. Our business is to hold before all men the highest ideals, in firm confidence that these will in "His good time" prevail.—A. L. WEATHERLY.

There are great numbers of men and women waiting in the market-place, in all sorts of ways, watching for the coming of the Master to set them to work; to give them their true place in this life,—the place they know they can fill,—men and women who have never found their calling, and yet have never ceased to watch and wait for it. We look at them, very likely, as we stand in our place doing our work, and despise them for what we call their shiftlessness, when, if we did but know the whole truth, we might wonder over them for their power to do what is harder than any hard work ever could be to such natures,—to wait for work such as they ought to do, and hear no command to go.—*Robert Collyer.*

Our Readers' Exchange

"THE HINDERED GOD."

EDITOR OF THE UNITARIAN ADVANCE:

I have been much interested in Mr. Westwood's article on "The Hindered God," and in Mr. Nealley's facile criticism thereof. The first was a bit upsetting; the second seemed on first reading delightfully reassuring. And yet, on further reflection, I cannot see how Mr. Nealley in any way meets Mr. Westwood's essential position.

For if our thought of God retains any conception of creative sufficiency in initiative,—if What Is, is as it is because the eternal so willed it to be from the beginning,—then are we driven back to the ultimate dilemma: God willed that the evolution of the perfect Universe that is becoming, should involve the factors of conflict, suffering, pain and evil, as essential to its highest attainment,—when there was with him the eternal option of willing that perfect consummation of felicity in universal order and human personality *without the need of those factors of evil;*—or else he willed What Is—(or better, perhaps, What Is Becoming)—without the factors of evil and sin as its method of evolution, because behind his will were conditions involving the necessity of that conflict, which he could not himself transcend. Which is, of course, but another way of saying that "either God could have prevented evil and did not, or would have prevented evil and cared not,"—which is Mr. Westwood's contention.

Note, moreover, what is implied in Mr. Nealley's exposition of the evolution of personality. "Personality can be made in only one way" he says. (How does Mr. Neally know?) "God can make a person only by making a person make himself. . . . That involves the necessity of putting a being . . . in an environment of stimuli which will call forth reactions on the part of the being." And these necessary "stimuli" calling forth these "reactions," Mr. Nealley thinks, must be experiences of conflict, pain and discipline; the sight of misery to stimulate our sympathy, the experience of hardship to develop our higher natures.

But what of the highest and completest phase of "personality" that being contains, according to Mr. Nealley's philosophy? What of the "Personality of God himself. Our personality, we admit, is incomplete; we are in the process of evolution, with hardship and evil and sin as factors in the process. But was the complete and eternal and triumphant "Personality" of God evolved that way? Is the eternal goodness and joy and strength of God possible only because of a process of evolution for God which involves evil and conflict as a part of his "stimuli" and "reactions" of upbuilding? If not necessary for the eternal "personality" of God, why necessary for the becoming "personality" of human souls? Is not the faith in the eternally enduring goodness of God an abiding evidence that goodness and perfect personality can exist without the process of evolution through evil?

Unless—one is frankly ready to admit that the goodness of God is a product of evolution? That behind his perfect being are conditions which define his nature, and which even hinder and put to the stress of conflict and thwarting his divine purposes,—that the eternal conflict of God with Evil *is very real to him,*—is a part of the condition of the Personality of God:—*he cannot help it!*

Honestly, I do not think we can know; we are only guessing,—and what's the use? The inscrutable mystery which is behind all being is life's unescapable enigma; and evil is one of its sure factors as we experience it. That fact we know! And we know that evil *is evil;* it is no make-believe. And with all the might of our being we must fight it, and make it become less and less a factor in the mystery of being. So much we can surely do; and that is the vital business of religion. For myself, I cannot doubt the reality of a Pouer in the Universe greater than I, and greater even than the aggregate "I" which all Humanity is, though Humanity is its highest and noblest manifestation,—the Power making for Righteousness which is at work in all being, "which was in the beginning, is now, and ever shall be,"—*making* the evil yield to

the good, *making* the conflict with evil the triumphant process of a moral and spiritual evolution which somehow causes evil itself to be a factor in the up-building, *making* evil count for good and conflict pay its tax of glory to its victors. That I can believe; and rejoice that my humanity, not ficticiously but very genuinely and vitally is gathered into the fighting force of God to battle down the wrong.

But this is very different from believing that God has ever consented to the evil, ever ordained it to be a process of evolution, ever conditioned human progress on the discipline of its pain. The *real thing* about God is his eternal warfare with an Evil for which he is eternally *not* responsible; and he waits for us to help in the conquest of its lingering curse. For the evolution of Humanity in his efficient method of conquest.—Omega.

"THE HINDERED GOD"

EDITOR OF THE UNITARIAN ADVANCE:

The sermon, "The Hindered God," published in the May issue of the UNITARIAN ADVANCE, brings out very clearly two of the fundamental weaknesses of the Bergsonian philosophy, the grossly inflated estimate of man's importance to the universe and the puerile and utterly inadequate conception of God. Bergson's exaltation of man indicates a conceit quite comparable with that of the fly on the chariot wheel. But the subtle flattery of it pleases most of us. No thinking person questions that men and women,—and children,—need to be aroused to an understanding of their own divinity, that they are children of God, potential gods themselves, capable of living noble, God-like lives here and now, and because of that capacity under obligation so to live. And notice, it is individual men and women and children who need this, not that vague generality, "mankind." But is this talk about our importance to God, about the futility of the Divine without our co-operation a great truth calculated to arouse such a consciousness? Will it, does it, stir the soul to high endeavor, to noble self-renunciation, to supreme faith and trust in the voice of God as it speaks through conscience, to unfaltering loyalty and obedience? Is it not, rather, the soft sophistry of the complacent, self-satisfied, self-centered, and self-seeking modern spirit, the spirit of the men who call themselves "self-made?" And its effect? Is it other than to lull men into a sweet self-adoration that must inevitably tend toward self-indulgence and practical atheism? Take down your Plato, your Antoninus, your Epictetus, and read what those "heathen" philosophers had to say of man's divinity. Their words arouse us to the great fact of the divine within us and the supreme duty to keep that divine pure, unsullied by the follies of arrogance and selfishness. They picture the noble, god-like character which a man may attain by obedience to the divine commands; but not a word is there of that smug conceit, the notion that without our gracious assistance the universe will go awry. And then open the New Testament and see what Jesus has to say: "Be ye, therefore, perfect, even as your father in heaven is perfect."

"But," some one says, "what has all this to do with Bergson's philosophy? The question is not, 'What effect does this teaching have?' not, 'What did some one else teach?' but 'Is it true?' "

Very well! Is it true? Is it true that the purposes of God fail without man's co-operation? Look for a moment at so-called "Nature's Laws"—God's laws, the will of God, if there is any God. The law of gravitation, the laws of light, heat, electricity,—do they fail without man's assistance? By that strange and utterly inexplicable, and absolutely illogical, fact, man's free-will, man may try to set these laws at naught. But they persist, unfailingly, immutably. And on the material side we have learned that man's wisdom consists in discovering them, and obeying, in making God's will his will. He is a shallow thinker along spiritual lines who has not discovered that the laws of the soul,—God's laws, again, God's will, if there is a God, —are as immutable and unfailing as the laws of sense. The law of love, the supreme law of life, never fails. Again, that strange thing, man's free-will, steps in and attempts to defy the law,—and is overthrown and brought to its knees in humiliation and adoration.

It is perfectly true that individual righteousness—and there is no other

righteousness in this world—is the result of the co-operation of the individual man and his maker. If you would gain righteousness you must seek righteousness. If I would gain it I must seek it. Neither can impart it to anyone else. The most we can do for another is to stir his soul to seek it. But what is this co-operation? Do the great purposes of the universe stop and wait our assistance? Do the stars forget to shine while you and I are making up our minds to co-operate with God? What impertinence! The laws of the universe, the laws of matter and of spirit,—God's will,—these wait not; but we, we suffer, beneficently suffer, until we have put our little wills into harmony with the divine will.

Oh! divine, and supremely important to himself is the soul of a man. Let him exalt himself. Let him know that he is a child of God, himself a god, to be noble and serene and unselfish, filled with love and obedient to the law of love. Not otherwise shall he put himself into harmony with God's laws and fill his place in the universe. And then, daily, let him hold a grain of sand on the point of his finger; let him think how small and insignificant it is as compared with the globe, with the universe—the universe, a word he can speak, but an idea that his little, finite brain utterly fails to grasp. And when the insignificance of the grain of sand, and of himself as compared with the whole, is borne in upon him, when he has appreciated the absolute inability of his mind to comprehend the universe,—fully to comprehend, grasp around, any single fact,—then let him bow his head in humility before the Unknowable, the All, "in whom we live and move and have our being," the Supreme Reality. So shall a man be humble, and great-souled. So shall he seek to co-operate with God, that he may fulfill his own destiny, do his work in the world, and yet know that his foolish infractions of God's laws harm only himself.

EDWIN G. BROWN.

Nucla, Colo.

True love grows out of reverence and deference, loyalty and courtesy, good service given and taken, dark days and bright days, sorrow and joy. It is the essence of all we are *together* and all we do.—*Robert Collyer.*

"THE CHURCH AND SOCIAL SERVICE"

EDITOR OF THE UNITARIAN ADVANCE:

Anything more delightfully topsy-turvy than the use of so many pages, in a journal named "The Advance," for the reproduction of an address so admirably typical of darkest medievalism as the one entitled, "The Church and Social Service," could not have been imagined by a Swift, or a Lewis Carroll.

The present writer—now superannuated—preserves in memory's records so long a list of hard days' works well and duly performed, that these afford justification for replying to that address in the name of the men and women who still earn their bread by the labor of their hands. A reasonable excuse for continued existence may be found in this effort to speak in behalf of those who toil, when these are being ignorantly as superciliously discussed by a representative of the class which works exclusively with its brains.

We are informed by this spokesman that "the greatest moral and spiritual danger of our age is the increasing amount of leisure given to the people."

But since that society of self-appointed guardians of "the peoples" morals, referred to as "the Church," is at present unable to deprive the masses of their leisure, its obvious business is to see to it that those men and women who earn their living by labor shall employ those hours in which they are not working, eating, or sleeping in ways which gratify the super-cultured tastes and conform to the infallible judgment of their un-elected mentors.

We are further assured that "to put on good clothes and wander around from one picture-show to another" makes the leisure of the working class " not a blessing, but a curse." And it may be added that the money thus spent might otherwise have been contributed to the support of those who stand ready to furnish barrels of platitudinous sermons, bales of condescending lectures, and a limited amount of "simple, democratic pleasures," in return. Why should we continue to be an abomination in the sight of decorously needy clerical gentlemen and scholars, when we might, as in the

good old days, be a perpetually reliable pastoral meal ticket?

The answer is, that our minds, stunted by meagre and faulty schooling, and dulled by heavy and continuous toil, respond much more readily to pictorial, than to vocal or literary stimuli. Wherefore we seek to supply them with the food they crave, and can digest, where we can procure it without unwelcome obligation or fear of patronage. "That is best which gives me to myself!" When the great and memorable events of the age are reproduced before us, or when we look upon scenes from many lands, such poor fragments of history and geography as we once learned are thereby recalled, augmented, and classified. When the passing show of life moves before us in such wise that vice is made hideous and virtue exalted, our moral natures are quickened by means adequate to our receptive capacities. "That is good which works."

Even when we "wander" where the "movies" portray such things as a mangy cur bounding out of a meatshop with a soup-bone between his jaws, and pursued by an irate Jewish butcher, who stumbles over a portly and parcel-laden colored lady, who falls headlong into a fruit-barrow, thus arousing the rage of its Italian owner, who chases her with a stiletto, and is in turn hounded by a red-headed Irish policeman, flourishing a club, we are not only gaining a synthetic impression of our cosmopolitan civilization, but our lungs are expanded and our circulations accelerated by Homeric laughter which makes the rafters tremble. The sight of majestic mountains, rushing rivers, verdant vales and fruitful fields nourishes our crude aesthetic sense; and "the impulse from a vernal wood" does our rudimentary souls more good than the sanctimonious lucubration of the Right Rev. Snifflekins, D. D.

"Once in manly love and fear,
I lent him for an hour, mine ear;
I cannot sell my heaven again
For all that rattles in his brain."

Parsons may continue to fulminate polite curses against our ways of utilizing our leisure, but they leave behind them no sting of intellectual parasitism, nor of moral patronage, but send us whistling to our work next morning. And forget not that upon our labor, all your civilization is founded, and by what we produce all are nourished!

"Hold to the makers, not the made,
Bide with the cause, or grim or glad!"

Yours truly,

ONEOLDCAT.

GENERAL CONFERENCE AT BUFFALO.

The General Conference of Unitarian and other Christian churches will meet in Buffalo, October 6th-9th, this year, and the following details as to program have been already announced:

The Conference Sermon will be preached Monday evening, by the Rev. Samuel M. Crothers, D. D., of Cambridge.

Tuesday morning's session will be devoted to addresses from representatives of the various denominational organizations, nine in number, opening with the President's address by Charles W. Eliot, LL.D. Tuesday afternoon will bring luncheons for the laymen, women, and ministers, each in separate group. At 5 o'clock there will be a Conference Reception under the auspices of the Woman's Alliance. Tuesday evening's topic will be "What May the Community Expect of the Church?" with addresses by Frederick Almy of Buffalo, and Mrs. Anna Garlin Spencer of New York.

Wednesday morning's session will begin with an address by Rev. Howard N. Brown, of Boston, on "A Reasonable Faith"; to be followed by discussion opened by Rev. Albert R. Vail, of Urbana, Ill. This will be followed by a report of the Committee on Methods of Ordination by Rev. Earl M. Wilbur, of Berkeley, Cal. Wednesday evening's topic will be "Liberalism the Religion of Democracy," with addresses by Rev. A. L. Weatherly, of Lincoln, Neb. Rev. Robert J. Hutcheon of Toronto, and Rev. Charles F. Dole, D. D., of Boston.

Thursday morning's topic will be "The Efficient Church," with addresses by Mr. Emerson P. Harris, of Montclair, N. J., Rev. Margaret B. Barnard of Rowe, Mass., and Rev. Roger S. Forbes, of Dorchester, Mass. Rev. Francis G. Peabody, of Cambridge will also present a report from the Commission on Theological Education, and the business session of the Conference will be crowded into a meagre half-hour before adjournment at noon,—which means of course that nothing vital need be expected.

Thursday afternoon is devoted to the usual meetings of the denominational societies, the Y. P. R. U., The Fellowship of Social Justice, The Sunday School Society, and the A. U. A.'s Department of Foreign Relations. Thursday evening's general topic will be "The Unitarian Proclamation," the speakers being Rev. Frederick R. Griffin, of Montreal, Mrs. Mary B. Davis of New York, Dr. Charles W. Eliot of Cambridge, Rev. William Sullivan of New York, with a "Valedictory" by Rev James DeNormandie, of Roxbury, Mass.

Each day will open with morning prayers at the Lafayette hotel, the Conference headquarters. The day sessions will be held in

the First Unitarian church; the evening sessions will be held in the First Presbyterian church. Circulars with full particulars as to hotels, boarding houses, railroad rates, and other details may be obtained of the Treasurer, Mr. Percy A. Atherton, 272 Congress St., Boston, or of the Secretary, Rev. W. F. Greenman, Milwaukee, Wis.

INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS AT PASIS.

We reprint from *The Christian Commonwealth* of London its excellent resume of The International Congress of Religious Liberals written for that paper by Dr. C. W. Wendte, Secretary of the Congress:

Though I have not yet, of course, had time to take a leisured and unhurried view of the Congress in its general aspect, I very cheerfully comply with the request of the editor of *The Christian Commonwealth* to record my impression. The sixth Congress has given its promoters reason for good courage and hope for the continued success of the movement of which it is the outcome. For the first time the Congress met in a Roman Catholic country, a fact which greatly increased the difficulties of organization. The time was inconvenient, particularly for the German professors at the Universities, who are an important element in its membership, most of whom were detained at home by the examinations of which they have charge. About 200 delegates came from America, and 100 from Great Britain. Quite a number of German clergymen were present, including Pastor Traub, lately expelled for heresy from the Prussian State; Rev. Erich Foerster, of Frankfort-on-Maine; Rev. Dr. Max Fischer; Rev. Dr. Heyn; Rev. Dr. Kraemer, recently elected president of the German Protestant Association taking the place of the lamented Karl Schraeder; Rev. Paul Jaeger Goerz, and many others. Professor Martin Rade, of Marburg, and Professor Rudolph Otto, of Goettingen, were conspicuous in the German delegation, the latter reading a remarkable paper on the possibilities and aspects of a universal religion, regarded as one of the finest contributions to the Congress.

The Attention to Modernism,

a movement in the Roman Catholic Church which many thought had been rudely stamped out of existence, was one of the most significant features of the Congress. The brilliant delegation it was able to muster proved that Modernism is still very vital and will continue to influence the Church. Among the Modernist speakers were Romolo Murri, once a priest, and now a prominent deputy in the Italian Parliament, who made an impassioned speech on behalf of freedom in the Church; Professor Joseph Schnitzer, of Munich University, who gave a logical and powerful address; and Rev. William Sullivan, for a number of years professor of theology at the Roman Catholic addresses, and M. Stefanonne, late editor of a unusual ability and charm. Since his departure from the church, the latter, after an interregnum, has found his way into the Unitarian communion in America, and has been called to the largest church of that order in New York city, where, it is believed, a brilliant future awaits him.

A warm reception awaited Miss Maud Petre, the biographer of George Tyrrell, when she rose to read her thoughtful paper on the advantages and dangers of authority in religion. The young ex-priest, Dr. Funk, editor of a Modernist review in Munich, gave one of the addresses, and M. Stefanonne, late editor of a Modernist review in Geneva, another, on the relations between the Church and religious liberty. Miss Karola Barth, the only woman as yet licensed to preach in Germany, who is also president of the Religious Education Society of Germany, gave an admirable address on the religious education of children.

The series of addresses on the relations of Liberal Christians with

The Non-Christian Religions

of the world has a great value. Principal Estlin Carpenter, of Oxford, read the chief paper, a broad and enlightening survey of the relations of Christianity with other religions; he made a powerful plea for larger sympathy and co-operation between all religions. Professor Montet, of Geneva, followed with an address on the duty of Christians to the Moslem faith. The editor of the Moslem Review in London, Mr. Khameludin, attempted to correct what he described as the misinformation of Christians in regard to Moslem religion and society. Messages of sympathy and good will were received from Abdul Baha, from Sant Altar Singh, of the Punjaub, a Sikh teacher, and other Orientals who were prevented from attending the congress.

Among the Jews participating in the Congress, and heard with great attention, were Rabbi Stephen Wise, of New York, a powerful and eloquent speaker, and Rev. Germain Levy, of Paris. A Jewish lady, vice president of the Israelitish Union of Paris, gave a brilliant entertainment at the Hotel Lutetia on one of the evenings of the Congress.

One of the most successful meetings of the Congress was that of the International Union of Liberal-Christian Women, which attracted a large and enthusiastic audience, many of them women who are active workers in the churches of England and America, with representatives from the Continental countries. The meeting was admirably organized, speeches being delivered according to timetable, and translations of French and German papers being provided, so that the English-speaking participants had the privilege of understanding everything said. This was the only meeting of the Congress at which this was the case. Mrs. C. Herbert-Smith presided, and the report was presented by Miss H. Brook Herford, secretary of the International Union and also of the British Women's League, who explained that it took a great deal of time to get into touch with

Liberal Women in Every Country,

and still longer before the women's societies adopted and acted upon the suggestion that they should become affiliated. Societies in America, the British Colonies, Denmark, Eng-

land, Germany, Holland, Hungary, Italy, Norway, and Switzerland have now joined the Union, and an International Committee has been formed in each country. The English Committee has formed the Guild of Friendship, which offers a helping hand and welcome to girls from other countries whose parents are members of the Liberal movement, and who come to Great Britain from other countries to study or fill situations. It is hoped that this work will be developed on an international scale. Miss A. H. Alleyne was warmly welcomed as the representative of the Liberal Christian League, and delivered an effective speech.

After the morning service at the Oratoire a wreath was laid upon the monument of Admiral Coligny at the rear of the building.

The proceedings appropriately closed with a service on Sunday evening at Pastor Wagner's "Foyer de l'Ame" in the interests of international peace, the speakers including President David Starr Jordan (whose address will be issued as a pamphlet supplement to the next issue of *The Christian Commonwealth*), and Professor Rade.

There was general disappointment that Professor Eucken was not able to be absent from his home, and that Rabindranath Togare, who had promised his co-operation, was detained in England by illness. A resolution of sympathy and goodwill was sent to Mr. Tagore.

CONNECTICUT RIVER VALLEY CONFERENCE.

The Spring session of the Connecticut River Valley Conference was held with the church at Montague on Tuesday and Wednesday June 3rd and 4th. From beginning to end the conference was lively and worth while. In the afternoon of Tuesday, June 3rd, the Connecticut Valley Association of liberal ministers met with Rev. R. E. Birks. Rev. H. G. Smith gave a review of vida Scudder's "Socialism and Character." Rev. E. C. Davis of Pittsfield read a paper on, The Influence of Democracy on religious thought and practice." This was followed by a symposium on the work of liberal churches opened by Rev. A. C. Deiffenbach of Hartford.

In the evening Rev. Edgar S. Wiers of Montclair, New Jersey, preached a remarkable sermon on the subject, "The Land of the Right," with great wealth of illustration, and vigor and clearness of presentation. Mr. Wiers drove home with calvinistic directness his thesis that the fruit of evil is evil. The effect of evil is immediate, direct and automatic. So also the fruit of good is good, not pleasure, not wealth or success, not respectability or health. We are good not because it is best policy, not because it brings rewards and happiness, but because it is right, because its fruit is the fulness of manhood.

Mr Wiers struck a solid vigorous note.

The sessions of Wednesday, besides the business, and devotional service conducted by Rev. Herbert L. Buzzell of Northfield, consisted of three addresses by laymen. Dear old Mr. Birks welcomed the delegates to the town and parish with a cordiality that was all embracing. Mr. Emerson P. Harris of Montclair, N. J., spoke on the subject of church administration. In a very direct and straightforward talk, he pointed out the methods which may be and must be used in carrying the message of religion to people to-day, and meeting the demands of the churches. He pointed out the results that had been attained in Montclair through the use of papers and other media of advertising. The paper brought out a very interesting discussion.

He was followed by an address by Mr. Stewart Anderson of Springfield on the subject, "Creeds, Works and a Surviving Church." This also proved a most interesting and able paper, and was printed in full in the Springfield Republican in the issue of Sunday, June 7.

A lunch was then enjoyed in the old town-hall. At two o'clock the conference re-assembled. Mr. Joseph Ward Lewis of Pittsfield, a lawyer, gave an especially interesting and stimulating adress on "The Point of View of an Unaffiliated Layman." In this he pointed out the pressing needs of the times for the ministration of pure religion.

The addresses of the laymen struck a sound, and aggressive note and the atmosphere of the entire conference was alive with the spirit of aggressive work. Every one went away very much impressed by the vitality that is reappearing in the conferences of the Connecticut River Valley.

The fall conference will be held with the church of the Unity at Springfield in conjunction with the Associate Alliance and Sunday School Union.

BILLINGS LECTURER TO THE FAR EAST.

Rev. J. T. Sunderland, M. A., has been appointed a lecturer on the Billings Foundation by the American Unitarian Association to visit Japan, China, the Philippine Islands, Ceylon, and India during the fall and winter of 1913-14. It is expected that he will spend the month of September in Japan, October in China, November in the Philippines and Ceylon, and December and January in India.

The object of Mr. Sunderland's lecture tour is to carry the message of modern religion, in the progressive, non-controversial, and constructive form in which it is held by Unitarians and other Liberal Christians, to thoughtful minds in the Orient, with the belief that a common ground of sympathy, mutual appreciation, and co-operation ought to be and may be found between the liberal and progressive forms of Christianity and the venerable historic faiths of the East. He is prepared to preach and to deliver series of lectures, single lectures and addresses where desired and where suitable arrangements for the same can be made.

Mr. Sunderland has been pastor of important churches in Chicago, Ann Arbor, and Hartford (United States), Toronto and Ottawa (Canada), and London (England). He is the author of a number of books on the Bible, Palestine, Liberal Religion, and the Relations of Religion and Science. Some

years ago he was sent by the British and Foreign Unitarian Association to India to study the religious, educational, and social conditions of the Indian peoples, and to report upon the same on his return to London. He has long been a special student of Oriental affairs and has lectured extensively on these subjects in the United States and Canada.

THE PROBLEM.

The problem that is set before every soul is that of finding itself in its highest terms. It is a problem which, when one sets directly about solving it, is easy and simple. Life is only complex and chaotic when we cease to be simple and direct in our thought and action. It is vanity and selfishness, pride and greed that make our problem hard. The way of Truth, Justice and Love is a narrow but a straight path.

However difficult and perplexing life may appear when we are immersed in our own personal problem, the moment we seek to obey the fundamental laws of the universal life and act in terms of the welfare of others this all becomes comparatively simple. This does not mean we do not make mistakes. It does mean that we try to do our best. It does not mean that we always do the right. It does mean that we endeavor to follow the light we have. If life were judged by the results of our actions, it would be a most trying and difficult problem from any point of view. But life is to be measured, not by what we do, but by what we seek.

"'Tis not what man does which exalts him, but what man would do."

The constant endeavor to do the right, to illumine the mind by sympathy, to act justly toward others, is the fulfillment of the law of Life. This reduces our problem to simple terms. It is no longer complex and confusing. Our knowledge, our acts right and wrong, are not the measure of life, but our purpose. When the purpose is direct and high, then life is simple and noble. It is the liar who needs a good memory, not the truthful man. If our worth to God were based on our works, we would have small value.

"All instincts immature,
All purposes unsure
That weighed not as his work,
Yet swelled the man's amount.

* * * *

All I could never be,
All, men ignored in me—
This I was worth to God."

The teaching is false that life is one round of unsolvable problems. These problems are only the materials on which life is tested. Life lies back of all its problems, and is measured ultimately and fundamentally in terms of endeavor. Direction, not position, is the important matter. When this is seen, we undertake any task with hope and courage, content if we do our best.

A. L. WEATHERLY.

THE LAW OF PROGRESS.

The whole progress of civilization is measured in moral and ethical terms. As we love, we move. Our sympathies are the determining factors in trade. Good will is the foundation of the state. Progress is not taking a club from one man and giving it to another. The transfer of power does not mean in itself that man has moved upward. There can be as vicious tyranny of a majority as of a minority. Mere numbers do not in themselves spell truth.

Civilization is the art of living together. Democracy is co-operation. These achievements are moral. They mean that men are willing to persuade rather than compel others. They involve the recognition that every great problem can finally be stated in terms that appeal to the moral sense of mankind. It implies faith in education rather than in fines and prison bars. The savage claims "an eye for an eye and a tooth for a tooth." The civilized man, possessed by the spirit of democracy, claims the right to educate. He seeks to give every man the environment which will permit the noblest and best in him to develop. Reprisal and vengeance do not get anywhere. They lead into a blind alley.

To try to deal with normal humanity in terms of force is much like sitting on the safety valve. Our great task is to show mankind the significance of the story of human progress. Just in proportion as men have shown the spirit of good will there has been orderly progress, without good will there has been change, disorder, eruptions, confusions and political and social upheavals. But only as the spirit of good will has prevailed have men stepped forward to a higher stage of civilization.

The supreme task set before men in this age of the world is the interpretation of the law of progress. The animals with the most sympathy, the gregarious, are the most numerous and most intelligent. The races that learned to co-operate gained power and influence. When, intoxicated with their power, they forgot the means by which they attained it, they fell into the abyss of decadent empires and disappeared from the pages of history.

On a larger plane than ever before in the history of the world, men are seeking to live the co-operative life. Their success depends upon the development of a sympathy broad and deep enough to carry them over every barrier, whether of caste, tribe or nation. We are individually tested by our power to contribute to the common stock of good will that is the heart and soul of our ability to meet the complex problems arising from the endeavor of civilization to maintain itself on a world-wide basis. A. L. WEATHERLY.

"When any church will inscribe over its altar, as its sole qualification for membership, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and soul."—ABRAHAM LINCOLN.

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Secretary, REV. ERNEST C. SMITH

Headquarters Clerk, MISS LINA SCHEIBLE

Things Commonly Believed Amongst Unitarians Today

WE DECLARE our fellowship to be conditioned on no doctrinal tests and welcome all who wish to join us to help establish truth and righteousness and love in the world:

We believe that to love the Good and live the Good is the supreme thing in religion:

We hold reason and conscience to be final authorities in matters of religious belief:

We honor the Bible and all inspiring scripture, old or new:

We revere Jesus and all holy souls that have taught men truth and righteousness and love, as prophets of religion:

We believe in the growing nobility of man:

We trust the unfolding Universe as beautiful, beneficent, unchanging Order; to know this order is truth; to obey it is right and liberty and stronger life:

We believe that good and evil inevitably carry their own recompense, no good thing being failure, and no evil thing success; that heaven and hell are states of being; that no evil can befall the good man in either life or death; that all things work together for the victory of good:

We believe that we ought to join hands and work to make the good things better and the worst good, counting nothing good for self that is not good for all:

We believe that this self-forgetting, loyal life awakes in man the sense of union, here and now, with things eternal—the sense of deathlessness; and this sense is to us an earnest of the life to come:

We worship One in-All,—that Life whence suns and stars derive their orbits and the soul of man its Ought,—that Light which lighteth every man that cometh into the world, giving us power to become the sons of God,—that Love with whom our souls commune. This One we name—the Eternal God, our Father.